Of the Church—By the Church—For the Church

Luther League Review

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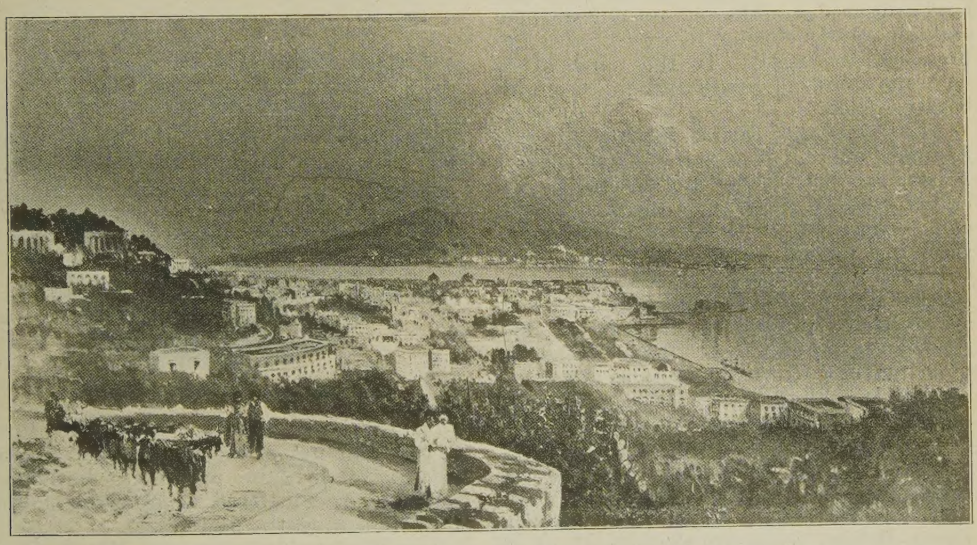
A Leaguer's Trip to the Holy Land

By E. K. Snell

ON March 5, 1898, a bright, clear and crisp morning, a party of 14—five clergymen, three business men, four ladies, a physician and a lawyer—under direction of Mr. F. C. Clark's tourist agency, 111 Broadway, New York, sailed on the good steamship "Saale" of the North German Lloyd Line from the dock in Hoboken. Our course over the broad Atlantic lay in an easterly direction, bearing a little to the south, steering for the Strait of Gibraltar.



A VIEW OF NAPLES

On the fifth day of our voyage we sighted the first of the Azores and passed through this group, consisting of nine islands—San Miguel, Santa Maria, Terceira, San Jorge, Pico, Fayal, Graciosa, Flores and Corvo—being then distant from America east about 2,000 miles, west from Portugal (to which they belong) from 800 to 1,000 miles. The combined population is about 265,000, made up as follows: San Miguel, 121,000; Santa Maria, 7,000; Terceira, 46,000; Graciosa, 9,000; San Jorge, 19,000; Fayal, 25,000; Pico, 27,000; Flores, 10,000, and Corvo, 1,000. The inhabitants are principally Portuguese and are subject to the crown of Portugal.

These islands are mountainous, the contour of many show signs of volcanic formation, rugged and barren at certain elevations, while around the slopes and through the valleys the soil is so prolific that both European and tropical plants thrive at the greatest perfection. We were informed that gardens of aromatic

plants, pastures, vineyards, orangeries, lemon groves, pineapple plantations, &c., produced the beautiful verdant landscape which we beheld from the deck of our steamer.

San Miguel is in point of area, wealth and beauty the most important of the archipelago. The climate is delightful, the air generally clear, serene and equable, the thermometer seldom rising above 75 or falling below 50 degrees F. Its capital, Ponta Delgada, apparently a nice town built on the sloping hillside to the water's edge, forming a beautiful picture as we gazed upon it from our steamer while passing close by it.

On the sixth day we passed the last island of the group and were heading in a more southeasterly direction for the Strait of Gibraltar. Early on the morning of the ninth day we sighted Cape St. Vincent, the southern extremity of Portugal, lying to the left and north of our steamer's course. On the afternoon of the same day land appeared on either side of our steamer and apparently closing in on us as we approached the strait. To the north of us were the shores of Spain and to the south sunny Africa.

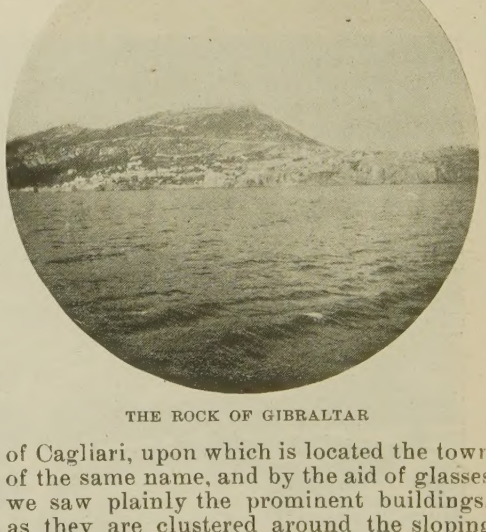
After passing Tarifa, located on the Spanish shore, at about 5 o'clock we hoisted the British flag and entered the so-called western gateway to the Mediterranean. Complying with the usual custom of receiving official permission to make this entry, we steamed along "front face" of a regular fleet of British men of war, which are continually lying in the harbor. The steel guns mounted on turrets on deck, pointing their frowning muzzles at us, are seemingly saying, "Let all the earth keep silence." We anchored under the shadow of the famous lion form Rock of Gibraltar, made a landing and took a drive in carriages for several hours around the town and fortifications. As these belong to Great Britain naturally the officials of all rank and file, policemen as well, were English, with a strong English army regularly quartered here, and supplies sufficient, it is said, to last for ten years. The population is about 22,000, chiefly Spanish, some Moors and other nationalities, of course all British subjects.

Here the African and European shores are within 6 or 7 miles at the closest point. On the African shore can plainly be seen the Moorish town of Tangiers.

About 8 o'clock in the evening we returned to our steamer, at 9 o'clock the anchor was weighed and we proceeded again on our voyage eastward through the Mediterranean, bound for Naples, our next stop. After entering the Blue Sea we found very pleasant, balmy weather, the water calm and placid as we passed in sight of Africa along the coast of Algiers.

It was our privilege to have with us on our steamer the Rev. Selah Merrill, D.D., and wife from Andover, Mass. He had recently been reappointed by President McKinley United States Consul to Syria, to reside in Jerusalem, and they were now on their way to his appointed field of labor. As Dr. Merrill had served two terms in the same capacity and as a member of the Palestine Exploration Society had resided in that country some eight or ten years, we gathered from him much information about the Holy Land.

On the southern coast of Sardinia, which we reached on the eleventh day, is the Bay



THE ROCK OF GIBRALTAR

of Cagliari, upon which is located the town of the same name, and by the aid of glasses we saw plainly the prominent buildings, as they are clustered around the sloping hillside toward the bay.

On Wednesday morning, March 16, 11 days after leaving New York, at break of day we slowly steamed up the beautiful Bay of Naples. As soon as the anchor was dropped, several hundred yards from the dock of the custom house, we were surrounded by numerous small boats, some of them gaily decorated and all manned by the swarthy sons of Italy. While we were waiting for our breakfast some of these boatmen were offering their wares of fancy articles made out of Vesuvius lava, &c., for sale, while others were soliciting passengers to transfer in their boats to the dock or pier. Such a noisy, motley crowd, all trying to rattle their Italian tongues in

(*Continued on page* 11.)

Luther League of Pennsylvania

Sixth Annual Convention, Allegheny, June 13, 14

By Rev. H. Branson Richards

THE sixth annual convention of the Luther League of Pennsylvania was held in Trinity Church, Stockton avenue, Allegheny, on June 13 and 14, beginning at 2 o'clock on the 13th. The president, William C. Stoever, Esq., of Philadelphia, called the convention to order, after which the opening service was conducted by Rev. J. A. M. Ziegler, Ph.D., of Cincinnati, Ohio. The pastor *loci*, Rev. A. J. Turkle, then welcomed the delegates in the following words:

We are glad to have the opportunity to welcome you into our midst. As the result of a recent canvass the Lutheran Church was shown to stand third among the Protestants of Greater Pittsburg. Lutherans in this city, therefore, need not feel lonely. To voice the sentiment of all these Lutherans we bid you welcome. The Luther League will carry good things wherever it goes and we know from the programme that you will bring them here. It presents the need that is past and present. We have a polity that is unequaled, a ritual that is beautiful, but we should make faster progress. We do not because we have not the means. I am thankful that we will now have presented to us our duty in this matter. To the greatest hospitality we can extend you our welcome.

He then read this letter from a former pastor of Trinity Church, who is now recuperating at the seashore after years of labor in the pastorate:

To the Young People of Pennsylvania State Luther League Convention:

My Dear Friends.—Though absent in the body, because of my continuous affliction, I am with you in the spirit on this glad occasion. The Luther League has a great and much needed mission in the Church whose honored name it bears. Its chief and most important object will be the training of our youth for intelligent and faithful service in the fullness of time which has come to the Kingdom of God in this goodly land of ours. The future is full of promise to the Church of the Reformation if her children shall only be prepared in mind and heart together in true Christian fellowship for the extension and upbuilding of our beloved Zion. What we need is not so much organic unity as it is unity of faith and heart, so that we may be true and loyal to our common spiritual mother and do faithfully and with devoted diligence the work to which she in the providence of God has called us. And now may He who is the Disposer of all things, with whom is the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord, graciously direct you in all your deliberations and make you of quick understanding in His fear, that being taught of Him you may not be left to your own wisdom, but be led by Him into all truth to the praise of His holy name through Jesus Christ, our Lord. Amen.

Fraternally yours, J. G. Goettman.

After the reports of the president and officers and various committees, greetings were presented by President Eilert on behalf of the Luther League of America and the Luther League of New York State, by Rev. L. M. Kuhns of Omaha on behalf of the Luther League of Nebraska and by Rev. J. A. M. Ziegler, Ph.D., on behalf of the Indiana-Kentucky League. To all these greetings replies were made by the president.

The keynote of the convention was "Giving," and the first paper on the programme was presented by Rev. R. D. Roeder of Norristown, entitled "Giving; the Grace." Among other things, he said:

Behold, I make all things new, is the promise of our ascended Lord. The application of this truth is found in Paul's declaration, "If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." Christianity introduced a new principle of life and even words put on a new dress to express the changed ideas. Such a change is discovered in the word "grace." An ancient Greek or Roman would not recognize the modern word. To him it signified elegance of speech and the eternal polish of manner. Christianity has retained the three graces, but has transformed them into the handmaiden of true religion and calls them faith, hope and charity. All are important, but "the greatest of these is charity." But you say the subject is "Giving" and you speak of love. The reason is that true giving is inseparable from true love, as rays of light are from the sun. There is much giving in the world that is without love. It is easy to toss twenty-five cents to a beggar and thus purchase relief from the spectacle of misery. It requires grace to giving. Giving is not native to the natural heart. It remained for the Lord to teach that happiness is not in having and getting, but in giving and serving. This is taught by nature and grace. The keynote of the ministry of Jesus is giving. He came to impart life and did it by giving His own life. Giving causes the Christian to realize what Christ has done for him. It is the measure of God's love to us and the measure of our love to Him. Liberality is the practical evidence of that love. The consecrated gifts of God's people laid upon the altar are accepted in the place of direct service and are the price of redemption, as the first born of the children of Israel were redeemed. This may seem the easiest way of serving Him, but is really the most difficult because of human coveteousness. It becomes easier as the grace of giving grows. Giving is a grace that pinches. Like the vine dresser pinches off the parts that would run to leaves so this grace enables the disciple to follow his Master and pinches off the tendency to think only of self. The first impulse of the natural heart in response to appeals is to ask what others are giving, but grace pinches off this question and substitutes the other: How much would God wish me to give? Giving is a grace that needs cultivation. It will respond, as does all nature, to cultivation. Giving is a grace that blesses both the giver and the receiver. Paul says, "It is more blessed to give than to receive." Giving is God's antidote for selfishness. It dethrones self and enthrones God in the heart. Our Church gives faith its proper place in the order of salvation. But faith is not the whole of Christian life. Giving is the fruit that proves faith to be alive. If this motto of "giving" gets beyond the ears of this convention and down into the practical life, then this will be the most successful gathering of young Lutherans ever held. Let us appreciate the truth that giving is a grace.

The next topic "Who Shall Give?" was presented by Mrs. H. H. Elson of Philadelphia. She said:

Every great career is based upon self sacrifice and toil, but in the making of a great man society must share. How often we find the self made man, who is so pleased with what he himself has done that he has no appreciation of the work which has been done by others before him! The first step for us toward broadness is to get beyond the little accomplishments of our own and to feel what others have felt. We are doing this to a certain degree when we teach our children to sympathize with the lives of the people who minister to them. Out of the experience of others they broaden their own experience. The keynote of all liberality is that as we gather into our lives the experience of others we encourage generosity.

When we take out of another soul the power that made it beautiful we have added beauty to our own soul. True liberality is never selfish. It gives credit where credit is due. It loves with a divine love and therefore seeks to serve. When true liberality takes possession of one it brings him to the highest point of productivity. Such an one need not be urged to give. There are certain problems that must be solved by action, and liberality is one of them. It is not enough to arm ourselves with the negative armor of purity that knows no sin, but we must have the positive goodness that overcomes sin by noble doing.

"He gives nothing but worthless gold,
Who gives from a sense of duty."

Live not for selfish aims. Live to shed joy on others. "The liberal soul shall be made fat." But liberality is not charity unless in all points it follows Paul's ideas as found in I Corinthians, thirteenth chapter. God pity us if we have only the semblance of life in our Christian profession. Each one has the widow's mite to give, perhaps not in silver, but in loving service or sympathetic action. The work of our lives may be composed of little deeds, but the small things have in them an element of greatness. The reply of the Master to the rich young man includes all of liberality in its best sense. If all the members of the League would be willing to give up some of their ease and comfort for the cause, how full the Lord's treasury would be and they would receive the benediction, "Well done, thou good and faithful servant." To do the vast work before us in this country and foreign fields we must educate our people to a larger liberality—we must enlist the great energies at our disposal. Let the League go forth in the pride and strength of youth, for there is much land yet to be possessed, and, following the great Captain wherever He leads, we shall go forward to victory.

Interesting and lively discussion of these papers ensued, and the session adjourned with devotional exercises by Rev. Whittaker.

Second Session

At the session on Tuesday evening Rev. L. M. Kuhns of Omaha, Neb., conducted the opening part of the Vesper Service. After the second Scripture lesson and hymn, Rev. O. C. Roth of Altoona delivered an address on the topic "True Enthusiasm." In part it was as follows:

God has called us to His kingdom not merely to receive, but to be co-workers with Him. The work we are engaged in is fascinating. Individuals who work in wood or stone or iron must see their works perish. The Christian worker who is engaged in drawing out the soul sees his work last through eternity. But, while fascinating, the work is also discouraging. We should, however, think of what may overcome the obstacles and therefore true enthusiasm is needed. We should do with all our might what our hands find to do. A speaker once said that possibility is the largest word in the language in capacity, but enthusiasm is just as large. Enthusiasm is not merely emotion. Too many people's religion is that of temperature and not of principle. True enthusiasm is not gush nor is it fanaticism. Fanaticism has done much harm in the Church—more harm has been done by it than by formalism. True enthusiasm is a religious ardor affecting our thoughts, life and acting. It is manifest in our work and worship and compels us to go forward. It is very necessary for Christian life and activity. How is enthusiasm secured? You cannot get it by talking to your people merely. It comes from above and comes through God's Holy Spirit. It is heaven enkindled. There are certain conditions necessary for its reception. There must be, first of all, information. When Americans were informed concerning the suffering in Cuba then they arose in their enthusiasm to free the oppressed. We must desire enthusiasm. Nothing comes unless we put ourselves in an attitude to receive it. The apostles earnestly desired the Holy Ghost and put themselves in a position of waiting and prayer. We must feel in a certain sense our importance. This does not mean self confidence. We must feel that if we do not do the work given to us as individuals and a Church, that it will remain undone. We must feel our importance enough to feel that God expects us to do this work. True enthusiasm never wears out. It is always helpful and we can do our work as the Lord wants us to do it. It will help us to praise God. When the impotent man was healed he leaped and praised God because his heart was overflowing with praise, and so, if our hearts are filled with true enthusiasm, our conduct will be like his. If we have true enthusiasm our hearts will go out in love for the souls of those in and out of the Church. True enthusiasm will cause us to give of our time and means for the extension of the work of God. The Church to-day needs true enthusiasm and earnestness, and may God grant that we may be filled with holy enthusiasm and go forth and do with all our might what our hands find to do.

After an anthem by the choir, Leander Trautman of Pittsburg read a paper on "Theology and Ethics," in which he said:

The nineteenth century is a wonderful century. To estimate its grandeur as to man's increase over the powers of nature we must compare it with the whole historical period. During the present century great advances have been made in all the sciences and in many theories. We have witnessed the experiment of self government on a grander scale than ever before. Knowledge has been distributed to the masses. All this knowledge and applied science has transformed the world. The ends of the world have been drawn together. Wealth and magnificence have reached a point never before attained. We conclude we are rapidly approaching a time when we must face serious social problems. We see unrest, poverty and distress about us. The masses have not gained by the progress made, we are told. But men at present possess in general a deep, religious sentiment. Although not attached oftentimes to any particular dogma, agnosticism and skepticism do not find a place in the heads and hearts of the people. Many now think the social problem is a religious problem. The task of Christianity is not only to teach men how to die, but also how to live. Science can give no answer to this problem. Some scientists think religion will die out. This is a great mistake. The solution of the great social problem is to be found in the realm of ethics. Society must have a larger development of its moral character. Ethics must not be considered as divorced from religion; they are inseparable. The ethical element enters strongly into religion. We, as Luther Leaguers, are all so well grounded in the truths of revealed religion that these few points from a scientific standpoint have been presented to show us that religion has nothing to fear from science. The coming century will reap the fruits of the upheavals of this century and will go on increasing in strength.

After the addresses an offering was taken and the League Rally Hymn was sung. The closing of the Vesper Service was conducted by Rev. George Gangaware of Uniontown. One of the most pleasant social features of the convention was the reception which was then tendered the delegates and friends. The young people of Trinity Church were open-handed in the dispensing of refreshments, and exerted themselves very successfully to make all feel at home.

Third Session

The third session on Wednesday morning was preceded by a half-hour prayer service, conducted by Rev. G. C. Loos of Philadelphia. After devotions and singing of a hymn, Dr. A. S. Kugler of Ardmore addressed the audience on "What Shall We Give? Our Service." No mere outline can

express the earnestness with which she spoke, nor the interest with which she was heard. As a medical missionary in Guntur, India, she was eminently fitted to speak on the topic. Her remarks were, in part, as follows:

There was a time when to each came the command "Choose ye this day whom ye shall serve." Let us inquire what means this gathering. Is it not a rededication? Service must be voluntary and whole hearted, and cheerful and loyal. Whatever be our service, let us strive to make it this. Each has a service in some department, but I wish to speak as to foreign missions, being acquainted with that branch of the work. Much zeal in this work is not according to knowledge. The great problem is how to interest the Church in the bringing of the Gospel to the heathen. How can it be done? First, acquaint yourselves with the work of the Church. Many persons are ignorant of what is needed and of what has been accomplished. Many do not give to foreign missions because they do not know what they are. Our responsibility comes from the Master. The need of this service is shown by the condition of the people of India. There are about 300,000,000 people, of whom two-thirds are Hindus. But the mass of them are really idolaters. For centuries Hinduism has worked on the people and has thrown around them the system of caste. This is difficult to overcome, as is also the bondage of women. They are kept in zenanas and are really the slaves of their husbands. The great curses to India are child marriage and perpetual widowhood. The work to be done is immense and is so great as to cause us to inquire whether anything can be done in the midst of so much darkness and degradation. And yet Hindus are very earnest in seeking salvation according to their method, and they make very great sacrifices to that end. Those who have been in places to see the need of these people feel that Christians should give greater service to their Master. In the South of India, where Lutheran missionaries first began to work, one out of every 14 is a Christian, which is the greatest proportion in India. Here a college for women has been opened. In our own fields we have 15,000,000 Telugus, among whom we have four missions. Considering that the work was begun only 57 years ago by Father Heyer, the progress has been marvelous. One out of 60 is a Christian. There are many congregations and Church members that compare very favorably with those in this country. Even in giving they are liberal, although many receive only about 8 cents a day. In the Sunday schools are thousands of children and in the training schools many bright young men. One source of encouragement is the great readiness among the Hindus in this part of the country to listen to the Gospel—sometimes even Brahmins are seen listening. The women's work is most encouraging. The first convert to Christianity in North India was the result of the work of a medical missionary, and much good is done in this way, since thousands are treated every year. The outlook is hopeful, the possibilities are great, and going on in the power of God. In behalf of the men and women of India I ask you to hold up the hands of the workers in that country. The field our Church has selected is not large, and by earnest effort we can hasten the time when all the inhabitants of the field shall hear the story of Christ and accept Him.

The hymn, "From Greenland's Icy Mountains," was sung with great fervor after a lengthy discussion, in which Doctor Kugler presented many more facts of interest and arguments in favor of liberality. In the absence of the regular speaker, E. Aug. Miller of Philadelphia made an extemporaneous address on "What Shall We Give? Our Money." He said:

A stronger plea for money could not be made than in the relation of the experiences of the foreign missionaries. We are unwilling, because of lack of consecration, to open our hearts and pocketbooks. But when we learn of the willingness and liberality of the converted Hindu it brings the blush of shame to our cheek to think of our paltry offerings. To us the matter of giving money appeals strongest because we cannot render service by going out to the foreign or home mission fields. We can, however, be asked to give our money. We need a liberal giving membership which shall be to the glory of God. The rich young man came seeking for life and Christ loved him, but said: "One thing thou lackest," and commanded him to sell all that he had. Do we lack this one thing? Are we holding so fast to our money that we endanger our title to the Kingdom? We need more people willing to sacrifice and serve, and people willing to give, not little, but much. The story from all the boards is that there is insufficient money—not enough to push the work forward. The appeal comes to all to open the pocketbook and our hands and come to the relief of the Church.

One of the most interesting papers of the convention was then read by A. Raymond Bard of Reading, whose topic was "How Shall We Give?" He said:

What a sad commentary upon Christianity in general it is to hear on every side complaints of the financial difficulties which distress so many congregations. Wherever we turn we hear the same story of a church whose good work is hampered by a mortgage or lack of liberality. No one can claim the proud title of a Christian who persistently refuses or neglects to assume his share of the financial obligations of the congregation. The Christian must be an active, not a passive member of society. The happy and successful man must combine the ideal and the real in proper proportion and use them in their proper places. A man cannot live without nourishment any more than a church can exist without money. How to get it has caused many a pastor more than one heartache. Unfortunately there are many self styled Christians who, when urged to give, fold their hands and reply, "The Lord will provide." How fortunate that He does not provide for them in the same measure that they do for Him and His. The great cause of the financial stringency is lack of education. We would not have our people coerced into giving, for God loveth a cheerful giver, but they should be taught the beauty of generosity. It is the exception rather than the rule that the will of a Lutheran bequeaths anything to the Church and its dependencies. The incident of the widow's mite has been used by thousands of latter day Pharisees as an excuse for giving from their abundance a paltry little copper to the Lord. They are not ashamed to give Him a penny, but they *are* ashamed to be seen giving it. Some think the sole work of the Luther League should be to secure money. No League with this as the only reason for existing can be of any permanent value. There are many ways in which to gather money; some clever and suitable, others questionable, still others absolutely disreputable. Teach the children of the Sunday school and Junior League of the great gift of God to the world in His Son, and then tell them that they can in part repay God by doing all in their power to help others. Do not tell them it is a duty to give, but rather make it a matter of conscience and a privilege. Show that money given by self sacrifice is more precious in God's sight than that given out of plenty. With this lesson learned young the pitiful sight of a child going from door to door begging for a cent for a pin prick or a dime for a brick will be spared the citizens of the community. It inspires them with pity for the child, censure for the parents, and contempt and disgust for the church that allows its children to become bold and forward. Can we expect our daughters or sisters to remain modest when we send them to all sorts and conditions of men, even though it be on a mission of charity? We must not sacrifice the hope of our Church on the altar of Mammon for the sake of the almighty dollar. Perhaps the best known method of securing money is by means of the church festival. There is much to be said both for and against this powerful and time honored institution. The social side of such affairs must not be disregarded. Entertainments

of this kind can be productive of great good. But what is to be said of those festivals held in the name of the Church whose originator must have been the Devil? Is it not sad to think that any Christian Church will sanction such devices as the familiar fishing pond and wheel of fortune, where its youth is given the first taste of gambling? These are the places, too, where the unwilling patron is almost compelled to purchase trivial articles for which he has no earthly use at outrageous prices. Too often the words "church fair" and "highway robbery" are synonymous. A business man of honest principles cannot be blamed for absenting himself from a church which throws the cloak of religion over dishonesty and deceit. But the most foolish of all devices, and one that betokens an appalling lack of business ideas, is the familiar and octopus-like chain letter, which has caused many a harsh thought to be expressed by the unfortunate recipient. One is asked not only to give 10 cents for an object with which he usually has not a particle of sympathy, but is requested to mail it to others, and waste his time, stamps, paper and envelopes in writing well nigh endless duplicate letters with which he is to torment three of his friends. If he were required to write three of his enemies it would be more appropriate, for any friendship that can withstand two or three chain letters must be of the David and Jonathan order. The matter of giving is an important one. With it, as with everything else connected with the Lutheran Zion, the keynote must be "education." By all means let our giving be voluntary.

At the conclusion of the discussion following this paper the session adjourned with prayer and the benediction.

Fourth Session

The Wednesday afternoon session was opened with devotional services, conducted by Rev. J. M. Guss of Duncannon. The first part of the session was occupied with the business of the convention. Rev. C. L. Fry of Lancaster, chairman of Committee on Resolutions, read the following, which was adopted by a rising vote:

Resolved, That in the death of Rev. Dr. Henry Louis Baugher we recognize that not only the Luther League of Pennsylvania and the Luther League of America, but also the whole Lutheran Church of this country has sustained an incalculable loss. Such depth and breadth of mature scholarship are seldom combined with such intensity of youthful enthusiasm, and his untimely death, with its attendant circumstances so inexpressibly sad, is the most grievous sorrow we have suffered during the year. We instruct our secretary to communicate our special sympathy to the bereaved family of our gifted and lamented ex-president.

It was also recommended that the books of the Reading Courses be placed in every library of our young people's societies and Sunday schools. The LUTHER LEAGUE REVIEW was especially commended, and on motion, $50 was voted to it from the State League's treasury. A resolution of thanks was voted unanimously:

Resolved, That the convention tender its grateful acknowledgment to the pastor and members of Trinity Church, Allegheny, and to the officers and committees of the Pittsburg Central for their abounding hospitality, making special mention of the generous enterprise in securing Carnegie Hall for the closing mass meeting.

These officers were elected: Pres., Wm. C. Stoever, Philadelphia; rec. sec., S. A. Shimer, Bethlehem; cor. sec., Horace Bikle, Pittsburg; stat. sec., Geo. M. Jones, Reading; treas., Geo. Zimmerman, Collegeville.

An address on "The Pressing Need" was then delivered by Rev. N. E. Yeiser, a returned missionary from Guntur, India. He said:

Need for giving in our Church arises when we comprehend that it is through the Church that Christ works in the world. We see the effect of the Church in the history of the world. Beginning at Jerusalem and passing through Europe, we see the nations transformed and little societies at enmity with each other gradually centralized and made into Christian communities. The Church of Christ finally triumphed, although it took several centuries. The same influence was felt in America as in England. As we see this we feel the need of giving to other countries. The pressing need in India is to think that only 3,000,000 are Christians. What a vast field is left to work in! The Lutheran field numbers 25,000 converts out of several million people. We are responsible for the work in this field. How glad we should be to see the need of giving that the Church of Christ should be extended. The pressing need is to have more than one minister for every 700,000 souls. Therefore the great need is to give so that all those in darkness may hear the glorious truth as it is in Christ Jesus.

The closing address was delivered on the topic "Giving: the Blessing," by S. B. Barnitz, D.D., of Des Moines, Iowa. He said:

I am glad to be in this place at this time. It is a sacred spot, for here your late lamented president preached and another builded up the Kingdom of the Lord. And I am glad to be here in the interests of the young people of the United States and wonder whether they have any idea of their opportunities. If Lutherans only believed what Christ said in answer to the question of the disciples, "What shall we have who have forsaken all?" or if they had a true realization of what comes to the giver there would be a wonderful revival of giving. The great question is that of giving in proportion to our blessings for the upbuilding of the Church. There was never a time in the Church when the call was so loud to come closer to Christ. We have been called to the Kingdom for great things. This is because we hold fast the Gospel which Luther unbound. You can always hear the Gospel in the Lutheran Church, and there is cause for thanksgiving that God has held its ministers true to the preaching of His Word. What we need before all other things is to implant the idea of stewardship. "How much owest thou to thy Lord?" We see Him wounded and pierced, and He says, "This have I done for thee, what hast thou done for Me?" Impress the idea of burying self and selfishness. Some time ago a man went to seek his fortune and was successful. He returned, and as he saw his old home from the deck of the ship he was joyful. Around his waist was a belt full of gold and gold was sewed all over his person. But that night the cry was given that the boat was sinking, and as he was frantically making efforts to secure his own safety a little girl, an orphan, comes to him and says, "Won't you save me? I can't save myself—you are strong." He ran away, but could not resist the appeal. He threw his gold away, and, taking her up in his arms, made the attempt to save her, and with much effort succeeded. He lay exhausted on the beach, but the little girl revived him, and, with tears in her eyes, exclaimed, "I am here and you have saved me!" When we come to the river of life can we not have some one say, "I am here and you have saved me?" We can accomplish it by giving and by preaching, and then we can sing a part in the grand symphony of heaven, "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen."

A prayer and the benediction by Rev. Dr. E. Belfour of Pittsburg brought the session to a close.

Fifth Session

The convention was transferred to Carnegie Hall for the closing mass meeting. Despite the heat, the immense hall was thronged, and many visitors from a distance attended. Many distinguished clergymen lent their approval to the movement by their presence. The programme opened with the splendid Schubert-Buck "Jubilate Deo," rendered by a selected chorus in a most excellent manner. This was followed with Scripture reading and prayer by Rev. A. J. Turkle. Then the congregation sang "Holy, holy, holy," and Rev. J. F. Hartman, D.D., of Altoona, addressed them on "The Achievements of the Luther League." In part he said:

The age in which we live is a marvelous one. The young people's movement is a marvelous one, although back of it is only a few years. In its present form it has not an ancient history. It has, however, existed long enough to see a little of its results and to admire its spirit. We are permitted to look upon a movement in the interests of the Church. Though we are not critical, yet we believe certain things can be placed to its credit. It has brought forth fruits. We cannot speak of all the achievements of this unselfish work, but certain things we can mention. First, there has been an apparent improvement in the social life of the Church. Many have heard the accusation that the Church is not doing what it could because of lack of true fellowship. Perhaps there is some ground for this. At all events there are classes in the Church of the modern times. Is it not true that we have noticed a frigidity in the temperature of the Christian Church? People go to the world for comfort and sympathy. Now there is an improvement. There is an ardor and zeal for each other that is commendable. This means wonderful things for the Church of the next century. If this is one of the achievements of the young people then we can rejoice. Again, there is a greater spirit of activity. The time was when the fathers did the work and the young people were slighted. The mighty power inherent in them was not utilized. It is too true that in the past the few have done the work. Many people are dead when they join the Church, and remain dead. But a new era has come, and men and women are in the line of Christian activity who never thought of it before. The Young People's Society calls into action the mighty forces of mind and heart. More are at work and more earnestly at work. Then there is a stability of Christian character. What we need are men and women to stand like Gibraltar against all storms. To-day this spirit is very manifest and there is no longer so much of instability. Many people in the Kingdom of God were nothing, but to-day the young people stand like Luther in loyalty to their King. If this is one achievement of the movement God help it on until not one renegade is left. There is also an intensified missionary spirit. The Church of the Reformation is missionary in spirit, but we have not been faithful. Now men are beginning to think and act. New interest has been aroused. The time was when the Church utterly ignored the cry for help. The young people's movement has touched the heart and unloosed the strings of our purses, and now we give as we never gave before. There is again a better and larger love for the Church. The difficulty has been lack of information and, therefore, lack of consecration. Now the young people are learning the history of the Church—her unselfish spirit, her grand genius. As they know her, they love her. The young people are marching along with no discord, all under the same captaincy and command. The time is coming when one in purpose we will go forward to evangelize the country and the world.

An anthem was sung by the choir, and then Rev. G. A. Benze of Erie gave an address on "The Spirit of the Past." He said:

In this age progress is being made in all directions. We see a constant upward tendency everywhere. Do we realize that we are apt to live too much in the present and prone to forget what we owe to the past? Changes are being wrought and even the Church cannot escape. It has brought renewed activity and awakened the young people so that they realize that they have a work to do. This is a potent factor in the life of the Church; it has come to stay and is bound to expand. In this expansion we can believe and for it we should work. But to make it a blessing let it be urged upon you that in our work we do not lose sight of the spirit of the past. Methods may change, but the spirit dare not. The Church's spirit of the past must be the spirit of the present if the Luther League does not desire to cut loose and to build upon the old foundations as laid by the fathers. Let us have the spirit of the fathers—of Luther and of those who believed, hoped and prayed for the continuance of the Church of the Reformation. What has been the spirit of the past? Do we not ask this from sons and daughters of the Reformation? It was a spirit of reverence for the Word of God. Luther unchained the Word and through it the Church has grown. This spirit must be cultivated, for the old reverence for the Book is disappearing. The spirit of reverence must be followed by reverence for the house of God. Let it not be said that this is disappearing. We should feel as we enter the house of God, How holy is this place. The spirit of the past is the spirit of true piety. We know how this is exemplified in the life of Luther. The spirit of prayer comes to us from our fathers, who taught that the house father was the priest of the family and daily gathered the family around the family altar. God forbid that this spirit may die out. Again, it is the spirit of heroism. This appeals to young people, who are all hero worshipers. We need not cite examples, for our pages are crowded. The spirit lives in the children of this day. If this spirit were lost we would not be true followers of Luther, although bearing his name. We need the same spirit to-day, although the conditions may have changed. What the Church needs to-day is a noble youth who will continue to fight for the truth. Let, therefore, not a spirit alien creep among us, but keep the spirit of the fathers as our most precious heritage—the spirit of reverence, of piety and of heroism. Then our work will not be in vain, for we labor in the Lord.

An offering was then taken, words of thanks to all were spoken by the president and the Luther League Rally Hymn was sung by the entire congregation, standing, and the stirring words with their martial swing fittingly closed the evening, which had brought enthusiasm in church work to a high pitch. The benediction was pronounced by Rev. A. L. Yount, D.D., of Greensburg, and, as the audience stood with bowed heads in silent prayer and then departed, soon to scatter to their various homes, the sixth annual convention of the Luther League of Pennsylvania was adjourned.

(*Continued from page 6.*)

the loudest tones and endeavoring to get ahead of each other in bartering with the passengers for their wares, was certainly picturesque and amusing. Our steamer remained here for the day in order to exchange passengers and merchandise as well as coal the vessel. Thence we proceeded north to Genoa and returned via Naples to our steamer's destination, Alexandria.

(*To be continued.*)

The Loyal Helpers

A Young People's Story with Larger Meanings

By Leander S. Keyser

Chapter VII.—New Ways and Means

Events like those described in the last two chapters afford clear glimpses into character. Willard and Amy felt that they knew each other better for the experiences that they had shared. She learned through it that he was brave and manly, and what woman does not admire a man with such qualities? In Willard's eyes the adventure and Amy's calm conduct lifted her above the plane of ordinary girls and filled him with emotions that need not be analyzed or defined. Thus, as the acquaintance grew, the feeling of friendship ripened into a feeling of warmer regard.

But that would be another story and need not be recited here, pleasant as it might be.

The Loyal Helpers had still another problem to solve. A conversation that took place at an informal gathering will indicate the perplexing nature of this problem.

"I am sure that Mr. Daily must notice the indifference of some of our members to the Sunday evening preaching service," said Mollie Good.

"If there is anything about our church life that escapes his notice I should like to know what it is," returned Willard, laughing. "He hasn't those keen eyes of his for nothing."

"It is such a bad example for Howard Colgate and George Morse to run away from the church as soon as the young people's meeting is over," continued Mollie, ruefully. "They scarcely ever remain for the evening preaching. A few of the girls sometimes take a notion to go visiting, too, but with those young men gadding about seems to have grown into a habit. I'm sorry."

"They have the idea that when they have attended the young people's meeting they have done their duty," said Robert Oberweld. "Besides, they claim to get very tired attending so many services."

"They wouldn't tire if they were really interested in the Gospel," was Amy Gilmore's view of the case. "For their own sakes, if for no one else's, they ought to attend the evening preaching service. It is a great pity for them to miss all those excellent sermons. They are the chief losers by absenting themselves. I sometimes think that Mr. Daily's evening sermons are more effective than his morning sermons. They are so practical and helpful. They cheer me a great deal in my work in the office. I couldn't afford to miss them."

"And then the absence of any of our young people must discourage our pastor," observed Mollie Good, who nowadays was very much concerned for Mr. Daily's feelings. "If it is his duty to prepare and preach a sermon on Sunday evening it surely is our duty to be there to hear it."

"That's excellent logic, Miss Good," said Willard. "Since you are mentioning reasons I have one to add—it is a bad example to the rest of the members and to young people who are not members of the church for any of us to run away from the preaching service. More than that, it gives the critics a pretext to find fault, and there are people, you know, who have no faith in the young people's movement of the times."

"All in all, then, we are agreed that gadding about on Sunday evening is wrong," put in Amy. "But what shall we do to correct the evil?"

"That's practical," agreed Willard. "Have you a plan in mind? You are more fertile in ways and means than the rest of us are."

"Nothing very definite," Amy replied. "Suppose we have a special meeting at an early date, with Howard and George as leaders. My idea is to give them something special to do, so that they will feel a deeper interest in the work of our church. No doubt in some way the Lord will teach them the lesson they need to learn."

This plan was agreed upon and carried out. Several unlooked for results were evolved through Amy's innocent plan, proving how little even the wisest are able to forecast the future.

As is the case in most young people's societies, there were several persons who were not professed Christians, but who regularly attended the meetings at the Stone Church. Some of them were becoming interested, others were alert and critical. Among the latter was Hugh Chase, who professed to be quite skeptical of the divine character of Christianity, but still felt a special interest in the young people of the Lutheran Church. On the surface it may have appeared that he attended the services merely to find fault, but no doubt there was a better motive far down in his heart—something that craved religious assurance. For a while he rather consorted with Howard Colgate and George Morse, whom he seemed to find congenial; but presently, for some inexplicable reason, he began to avoid them.

"I don't like pretenders," he was once heard to say with a good deal of scorn, and evidently his remark had reference to those two young men.

The evening arrived when Howard and George had been appointed to deliver special addresses at the young people's meeting. On her way to the service Amy Gilmore met the young skeptic, Hugh Chase, who it was evident would have preferred not to meet her just then.

"I hope you will attend our young people's meeting this evening, Mr. Chase," she said, in her winsome way.

"Not this evening," he replied, a little shortly.

"I'm real sorry to hear you say that. There are to be several special features to-

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night and the meeting promises to be interesting."

"Well, I'm not in the habit of concealing my opinions. I may as well tell you frankly that those 'special features' are the very things that are keeping me away this evening."

"Indeed?" questioned Amy, much surprised.

"Yes, it's a fact, Miss Gilmore. I can't endure those two young men who have been appointed to lead the meeting. I've watched their conduct; they're not genuine!"

"That's quite an indictment, Mr. Chase."

"It's deserved, nevertheless," he affirmed, stoutly. "Do you wish to know why? Because they attend the young people's meeting and sing and pray and act pious"—this was said scornfully—"and then what do they do but bolt out of the church and go away entirely, instead of remaining for the preaching service, as is their Christian duty. Do you call that honest? The other evening Howard Colgate prayed for the service soon to be held in the auditorium and for our 'beloved pastor,' and used a lot of other pious stock phrases, and then, Miss Gilmore, he actually walked away from that service, as if he were afraid it would poison him! He actually did! Bah! I despise such—such—well, it's downright hypocrisy!" he declared, vehemently. "Besides, if it isn't worth while for those young fellows to go to hear Mr. Daily preach—a man who can speak in an edifying way—it isn't worth my while or anybody else's to go to hear them talk. They'll give you nothing but crude thoughts in a crude style, any way. I can't endure such things!"

"I see how you feel about the matter," rejoined Amy, "and am glad you have expressed yourself frankly. Only, don't think the young men hypocritical—they are only weak and human and imperfect. But"—and here a happy thought seemed to occur to the girl's mind—"I want to ask a favor of you. Without being too harsh, couldn't you give Howard and George to understand how their inconsistent conduct affects you?"

"Certainly I can," was Hugh's quick reply. "It will do me good to tell them what I think of them. I've got a lecture ready for them."

"But please don't be too severe. It might only make them angry and that, you see, would accomplish no good, but defeat your purpose."

"You are a genuine benefactor, Miss Gilmore—a good Samaritan of the original stamp! You are always planning to help some poor body. Well, I believe in your kind of Christianity; it's genuine goods."

The meeting that had been so carefully planned was held and it may be said that Howard and George acquitted themselves with credit. Mr. Daily, as usual, was present and spoke some words of ringing cheer. Although the young leaders were often remiss in attending his preaching services he did not retaliate by remaining away from the meeting in which they were to have a principal part. *Lex talionis* was not the rule of his life. After the service, however, young Colgate could not help complaining a little.

"I wonder why Robert Oberweld and Allen Bates weren't at the meeting this evening," he said. "They might have come when they knew I was to lead the service. Probably they stayed away purposely on that account. At any rate I feel quite slighted."

"Oh, you mustn't be so sensitive," begged Amy, to whom the remark was made. "You mustn't imagine that they absented themselves on your account. Let us try to avoid the habit of looking for slights in our society work. It always works harm."

"All right, Miss Preacher," rejoined Howard. "I know your advice is always sound, even if it is a little hard to follow sometimes. But I do wonder why Hugh Chase wasn't here. I wanted him especially to hear my address."

"Perhaps you had better ask him," Amy suggested, her eyes sparkling with merriment.

"You have stirred my curiosity, Miss Gilmore. I shall ask him at the very first opportunity."

And he did. The opportunity came a few days later, when Robert Oberweld was present. Howard boldly catechised the young doubter as to the cause of his absence on Sunday evening, little expecting that a scathing reprimand was in store for him.

"Do you really want to know?" Hugh inquired. "My answer may not be very complimentary to yourself."

Howard opened his eyes in surprise, but he put on a bold front and said, "Out with it!"

In his blunt, incisive way the young skeptic read Howard a lecture on his plain Christian duty that he never forgot. Trust a man who is not living a Christian life himself, and especially a carper at Christianity, to do that; he always knows the rule by which Christians should walk, even though he himself may be violating every commandment in the decalogue. Fortunately the drubbing that Howard received at the hands of his skeptical friend was not without wholesome results.

"You have been a little severe, friend Chase," he said, humbly, "but I won't resent what you have said. I'm going to try to profit by it. I haven't done my duty, I confess, and I've been a stumbling block to you. Hereafter I shall be in my pew at the Sunday evening service, you may depend on that. But see here, Chase, if I make amends at your suggestion you ought to help me. Won't you share my pew with me at the Sunday evening services? That would be a great encouragement to me."

"Ah—ahem!" coughed Hugh. "That's a different question." He mused a while and then said, "Come to think of it, I will accept your invitation. It wouldn't be very manly in me to criticise you and then refuse to help you. I'll prove to you that I was sincere in offering my criticisms."

Both young men kept the mutual compact, and to make a long story short by and by Mr. Daily's pungent sermons found lodgment in the skeptic's heart, and he became a Chris-

tian, joined the Church and the young people's society and even the band of Loyal Helpers.

Thus the good work went on in the Stone Church. One day Amy Gilmore had a new plan of work to propose to the Loyal Helpers

"We have been so busy developing the life of our members," she began, gravely, "that we have not branched out in our efforts as much as we should. We ought to win more of the young people around us to Christ and bring them into the Church."

"That is a wise suggestion," Robert affirmed. "Let us begin an evangelistic campaign. There are many perishing around us."

A few brief prayers were offered and then all assented enthusiastically to the proposal. But how they went about the important work of soul winning, what trophies they won, what repulses they endured—for such work has its defeats as well as its victories—how helpful and loyal they were to their pastor and all the high interests of the church—all this is another story, which if recited at all must be told at some future time and perhaps by a more facile pen than ours.

One thing more might be said. We take the privilege of quoting from a letter recently received from Rev. Mr. Daily, to whom we are indebted for many of the facts in the foregoing narrative. He writes:

"If certain attachments were formed between young people of different sexes in our society, resulting in lifelong connubial relations, if, for example, Miss Amy Gilmore was induced to give up stenography and become a home keeper under the name of Mrs. Willard Balford, surely no one ought to offer objection. Such mating of congenial Christian lives is beautiful and bright—far better, indeed, than for attachments to spring up between persons who have no real community of religious faith and who cannot therefore become really one in the highest and noblest sense of the term."

It is needless to say that we agree with Mr. Daily.

THE END.

Book Reviews

Twenty-four new Tracts on the Creed have been received from the American Lutheran Publication Board, 53 (new No. 209) Ninth street, Pittsburgh, Pa. Each one is a single sheet, and treats of one fundamental doctrine. They are clear, concise, attractively worded, reasonably thorough, abounding in helpful analogies. They suit layman or minister equally well. They are furnished 25 copies of each (600 in all) for $1. Special prices for large orders.

To speak well and truly of one whom others are unjustly abusing requires a true nobility and a genuine courage.

Christian Knowledge

AN old and a wise maxim says: "Knowledge is power." At the shrine of knowledge many devotees have bowed. But human knowledge is neither permanent nor conclusive. Culture and refinement are to be encouraged. Every intellectual faculty, every accomplishment that can grace and adorn us, like furbished steel, should be cultivated to its highest capability. Knowledge is progressive. The veriest tyro knows this. It is illustrated in the child learning to read and spell and the teacher imparting instruction. The whole educational system, from the kindergarten to the post graduate courses of the university, is founded upon this fact. It is this simple fact which exhibits the superiority of Christian love, because of the completeness and permanence of this gift.

Whatever of power the worshiper at the shrine of knowledge may have acquired, unless sanctified by love of Christ it has brought him little nearer God and has left him only the passing authority of intellectual keenness without spiritual mastery. The character and value of knowledge is enhanced by the Christian spirit of love. When other gifts have passed away, when other graces have vanished, there is the eternal abiding of love. It is impossible to conceive of a love transcending Christ's love. Except the knowledge of Christ all the knowledge of the great and wise men of Paul's day is as ashes, now worthless.

It is in this atmosphere of Christian love the colleges of our Church excel the secular institutions. No education is complete that trains the brain and neglects the heart. The young men and women just sent from our colleges enter upon the discharge of citizenship, now placing larger responsibilities on educated men with both mind and heart in unison. It may be valued as only human knowledge, to be superseded by what is more perfect. But when the amalgam is rubbed off the mirror it will no longer be a reflection; when the smoke is wiped from off the glass divine things will no longer be seen through our own limited human impressions. Then will appear the advantage and value of Christian education. For no life is complete until it is rounded out with Christ in God.

— The people of the General Council are making an effort to pay the Home Mission debt of $12,000. The sum of $4,000 has already been pledged. The entire amount is divided into shares of $100 each; one person took five shares and another eight, and others are taking single shares. The effort has the promise of success.

Luther League of Illinois

Fifth Convention, Rock Island, June 2, 3

THE fifth annual convention of the Luther League of Illinois began its session at 10 o'clock on Friday morning, June 2, in the chapel of Augustana College, Rock Island. In the absence of the president, F. S. Springer of Springfield, Vice-President S. H. Holstad of Chicago presided. The proceedings opened with an organ voluntary by Professor Bodfors, and after devotional exercises, led by Dr. Bartholomew, Dr. O. Olsson, president of the college, welcomed the delegates to the college in an address that reflected the kindly and generous nature of the man, and his deep and quick sympathy for all that affects the Church and its work. After the singing of "The King of Love My Shepherd Is," by the chapel choir, Mr C. E. Bohman of Moline, president of the Tri City League, welcomed the delegates in behalf of the local Leagues. Responses were made by Chairman Holstad and Professor Solberg of Ottawa, whereupon the reception of credentials and the appointment of committees followed. Brief addresses by the Revs. J. L. Murphy and C. A. Hembourg of Moline, selections by the chapel choir and congregational singing took up the balance of the session.

Second Session

On reassembling in the afternoon, after another organ voluntary, and the singing of a hymn by the congregation, the first convention address, "The Opportunity of the Lutheran Church in America," was delivered by Mr. E. G. Chinlund of Rock Island. This was followed by discussion.

Mrs. O. J. Waters was the next speaker, her essay dealing with "Hospitals." She reviewed the history of hospitals from their inception, and spoke particularly of the work which the Passavant Hospital is doing for the poor in Chicago, and in conclusion discussed the needs of this and other hospitals carried on by the Lutheran Church, to more perfectly fulfill their mission; more consecrated young women to do the work of mercy, and more material means are needed.

"Deaconesses," was very appropriately the subject of the next address, which was given by Sister Caroline Williams of Chicago, whose appearance alone in the deaconess' garb was well calculated to stir the hearts of her audience. She gave a talk, eloquent in its simplicity, descriptive of the work done by the sisterhoods.

The Rev. Holmes Dysinger, D D., of Polo was the next speaker on the programme, his subject being "Higher Education."

He urged that Lutheran young people attend Lutheran schools, so that they may remain in harmony with the faith of their fathers.

The addresses were interspersed with selections by the choir, and solos by Mr. Carsons of Davenport and Miss Schupp of Moline.

The session was followed by a lawn party on the college grounds, and in the evening a reception was held in Cable Hall.

Third Sess'on

The third session on Saturday morning was preceded by a half hour's devotional service, led by Miss Josephine Holland of this city. The reports of the several officers were presented and adopted. The report of the Extension Committee was read by the secretary, K. T. Anderson.

The constitution was amended so as to provide for the election of a statistical secretary. The recommendation of the Extension Committee was adopted. It provides for the division of the State into seven districts, and the appointment by the president of an Extension Committee composed of one representative from each district. The work of this committee is to push the interests of the League and supervise the work of extension in the several districts.

The report of the Committee on Resolutions was next presented and adopted, following which brief addresses were made by the Rev. F. L. Sigmund of Carthage, and the Rev. Mr. Keyhoe of Mt. Carroll, after which the report on the Nominating Committee, naming the following officers, was received and approved:

Pres.—Prof. C. O. Solberg of Ottawa.

Vice-Pres.—S. H. Holstad, Chicago, and Walter A. Peterson, Rockford.

Rec. Sec.—Miss Anna Geisenheiner, Dixon.

Stat. Sec.—T. F. Philips, Mt. Carroll.

Treas.—H. W. Theis, Beardstown.

Executive Committee.—Miss Vesta E. Severinghaus, Chicago; Rev. F. L. Sigmund, Carthage; Prof. C. A. Wendell, Rock Island.

The new president was introduced, and briefly addressed the convention. Routine business and announcements occupied the balance of the session.

Fourth Session

The closing session was opened at 2 o'clock by an organ voluntary by Miss Pauline Dittman, and after a hymn by the assembly the Rev. F. L. Sigmund delivered an address on "The Sunday-school." He considered it first in the work of the Church, and that it should be fostered and encouraged above all others, for upon it all other branches of the Church, the young people's and other societies, yes, the Church itself, is dependent for continuous and healthy growth.

Prof. J. A. Udden next delivered an address on "The Social Customs of the Church," treating the subject in an interesting manner. A tenor solo, "The Man of Galilee," by Prof. C. A. Wendell, was followed by the reading of an essay by Prof. L. A. Vigness of Pleasant View College, Ottawa, on "Parochial Schools." The Gospel of Christ, said the speaker, was a new principle and a new force in the world. It solved the problems which the heathen world had vainly sought to solve, and directed men to the abiding life and joy in the Father and Redeemer. This was followed by a vocal solo by Mrs. J. L. Murphy, who rendered a selection from the Messiah—"He Shall Feed His Flock."

Mr. S. F. Telleen then read a paper on "Church and Missions" by his father, the Rev. John Telleen, whose duties as superintendent of missions of the General Council had necessitated his absence.

The reading of this paper marked the close of the convention. A reception to delegates and visitors in Cable Hall followed, and in the evening the delegates were entertained on an excursion on the "Winona," arranged by the Grace Church League.

Luther League of South Dakota

Second Convention, Vermillion, May 13, 14

PURSUANT to call, delegates from the various local Luther Leagues assembled at Vermillion on May 13 and 14 in the United Norwegian Church.

The president, Prof. C. G. Lawrence of Canton called the convention to order, and Rev. Linn conducted the devotional services. Mr. C. J. Gunderson delivered the address of welcome.

Mr. John G. Berdahl was chosen temporary secretary.

At the first session the Luther League Reading Course was discussed and plans suggested for the securing of the books by the individual Leagues.

Routine business occupied the greater part of the session.

At the second session, which was opened with prayer by Rev. Alfred Ramsey of Minneapolis, the following officers were elected: Pres., Prof. C. P. Lommen, Vermillion; vice-pres., Hannah Nordwelt, Canton; rec. sec., Gene Johnson, Elk Point; cor. sec., Albert Dahl, Elk Point; treas., Martin Munson, Sioux Falls.

The president's address was also delivered at this session. In it he reviewed the work preparatory to the organization of the Luther League as a local organization, then as district and State organization, and then as national. Particularly did he mention the work in our own State, reviewing the work preparatory to calling the first convention to meet at Canton, May 28 and 29, 1898, and the first year's work of the South Dakota State Luther League.

The following papers were also presented: "Thoughts from the Luther League Badge," by John G. Berdahl; "The Message of Lutheranism to Christianity," by Gene Johnson; "How Can We Make Our Luther Leagues Interesting," by Marie Anderson.

On Saturday evening a reception was tendered the delegates by the local League. Sunday morning the convention attended services in the Norwegian Church.

Sunday afternoon the programme included the following papers: "Mission of the Luther League," by Ditman Larson; "The Teachings of the Twelve Apostles," by Dr. O. E. Hagen; "The Measure of Responsibility," by Rev. Alfred Ramsey of Minneapolis

The Committee on Resolutions presented its report, and Brule, S. Dak., was selected as the place of meeting for the next convention.

The convention thereupon adjourned.

"Nothing great is lightly won,
Nothing won is lost,
Every good deed nobly done
Well repays the cost."

Let a part of the duty of each Sunday be the careful committal to memory of a fine hymn,

Luther League Topics

Outlined and Reviewed by Rev. C. Armand Miller

Topic for July 30

Ninth week after Trinity.

The Work of the Son

(John v, 17-30)

Themes for Papers. — "Jesus a Worker." — "The Greatest Work." — "Proofs of the Divinity of Our Saviour." —"Whose Will is Supreme?"

The true conception of the worthy life, of which Jesus is our highest example, is found in these first words: "I work" He came to work. "The Son of man is come, not to be ministered unto, but to minister." Not the pursuit of pleasure, but the earnest work of saving souls, and of making salvation possible, caused the supreme renunciation. Are you at work, or is your life-purpose self-pleasing? Even of the blessed ones in Heaven it is written, "His servants shall serve Him." How will you serve Him then, if you do not learn now?

How hard it is for men to believe that to change hearts is a greater miracle than to heal bodies. The other theory is at the root of all those forms of fanaticism which we know under the names "faith cure," "spiritualism" and, most heathenish and hurtful of all, "Christian Science." But the greatest work, the work of God, is to make a bad man good, a worldly, selfish soul, spiritual and unselfish.

The folly of those who would honor Jesus as the best of men, yet deny His true divinity, is manifest in this, that if He is not divine He is the worst and most impudent of men. In this lesson He claims oneness with the Father in works (vs. 19); power to raise the dead by His own will (21); judgment (22); equal honor with the Father (23); life in Himself (27). And this was His answer to the Jews who sought to kill Him because He "also called God his own Father, making himself equal with God." His answer was to reiterate that He was equal with God. His whole life proves that He was true. Then believe Him.

Yet His life work was to do the Father's, not His own will (vs. 30). The will is the man. Whose will is supreme in your life, your own? Then you are not of God. The Christian man is the one who lives to do the will of God.

Do not "follow the crowd," but follow the Lord in His Word.

Topic for August 6.

Tenth week after Trinity.

The Testimony of the Father

(John v, 31-40)

Themes for Papers.—"John the Baptist and his Testimony." — "The Father's Testimony in Works."—"The Direct Testimony of the Father."—"The Testimony of the Scriptures."

These themes are taken directly from the topic as published, which should always be studied carefully. These notes are not intended to supplant, but to supplement the topics.

The first paper should be based on the passages specified in the topic, and should embrace the reception of John's testimony and person by the Jews. It is not enough to hear or to rejoice for a season in the messages of God's prophets and ministers. Do you take to heart and do you reduce to practice the word you hear? That is the question.

For the second theme also, abundant material for an interesting paper is given in our topic. What could God have done that He did not do to show forth in the life of His Son His essential divine being? And what shall be said of him who refuses to be convinced, and to submit himself to Christ as the very Son of God, in the face of the life and deeds of the Man of Nazareth?

The messengers from Heaven who spake to the Virgin, to Joseph and to the shepherds were the voice of the Father, as the ambassador to England or Germany is the voice of our Government. Another voice from the same source spake in the bosom of the aged Simeon. Thrice there came, more marvelous and awe-inspiring than these, the audible word from the skies, and men heard God speak, saying: "This is My beloved Son!" How the responsibility increases upon the man who still opposes his unbelief to this added weight of witness.

After the pattern of Jesus on the way to Emmaus (Luke 24: 27), let us seek in all the Scriptures to find Him. He is the center of the Book and is not far to find on every page. Have you found Him, and are you His trustful, devoted child and disciple?

God has promised us many things and will not fail us. What have we promised Him?

The Luther League Topics (complete lessons, of which the above are outlines and reviews), in pamphlet form, covering three months, can be supplied at nominal rates by Luther League Review, Box 138, Washington, D. C.

Topic for August 13.
Eleventh week after Trinity.

The Bread of Life

(John vi. 30-51)

Themes for Papers. — "The Patient Teacher."—"The True Bread."—"Christian Assurance."

A teacher must be patient, but there was never a teacher who so much needed patience, and so wonderfully exemplified it, as Jesus. The most trying sort of pupil is one who starts in with false prepossessions. These were sure that salvation meant "works" (vs. 29), but what works? He bears with and explains to them, even when, in their stupidity, they make little of His wonderful deeds. Are we stupid, full of prejudices, and destitute of the teachable spirit also?

Jesus is the true bread. The manna represented the true bread, as foretype. The true bread is from Heaven. It giveth life. It satisfies and dispels hunger. Whoever eats of it shall not die, shall live forever. Emphasize the thought of the topic, "all this in and from the Person of Christ." The bread is not a theory or a set of doctrines, or any impersonal thing. It is Christ, it is His flesh which He gives for the life of the world. Bread is of no use if it is not eaten. Have you partaken of Christ? This means life. Have you only looked at Him and admired Him? This means starvation.

And the way, the only way, to eat the bread is by a confident trust in Him as your Saviour, who has given His flesh for you. The whole discourse has faith as its keynote. This is the "work of God." He that "believeth" shall never thirst (35), and shall have eternal life (40).

Christian assurance is simply such faith as accepts the fact of forgiveness and eternal life as my portion, because of God's promise. "He that believeth . . . hath eternal life" (47). I believe, then, if God is true, I have eternal life. This goes far beyond all signs. This will do to lean on in the hour of trial and in the hour of death.

Topic for August 20.
Twelfth week after Trinity.

The Kingdom of Life

(Mark iv. 26-34)

Themes for Papers.—"God's Plan of Growth."—"Lessons for the Christian Life."—"The Development of the Church."

God's plan for the spiritual world is analogous to that of the visible world. Things do not come into being and spring into fullness and fruitage in a moment, nor by spasmodic leaps. The seed, then the blade, then the ear, then the full corn in the ear. Thus in the field. Thus also in the soul. No other Church so recognizes and trusts this plan of God as does ours. The seed, in Baptism; the blade, in the training of the Christian home, the Christian school and the Sunday-school; the ear, in the fuller development of repentance, faith and confession in the catechetical class and confirmation; the full corn, in the rich fruitage of the whole subsequent life fed, and nourished continually, by Word and Sacrament.

Here is the outline for the individual life. It gives encouragement. The faithful use of the means assures a normal development, for the sun and the rain do not fail in the kingdom of God, and the fruitage cannot be wanting where God's plan is truly followed. There can be no drought nor famine, unless we hinder His work and refuse His dews of grace. Are we in the right way? Are we using the means provided? Are we yielding ourselves to His Spirit? Then we need not doubt nor fear.

Though there seem to be but a mustard seed, yet the great tree is pledged in the tiny grain. The gates of hell shall not prevail against the Church of Christ. The future is sure. The victory cannot be lost. The nations shall be Christ's. We may fail to have a share in hastening the consummation. We may even be in the way of the coming of the kingdom. Let us see to this! But the kingdom will come, and every knee shall bow and every tongue confess the lordship of our King!

An unselfish deed is never lost. We perpetuate ourselves by deeds of love. True immortality comes in striking the high note of self-forgetfulness and not in seeking fame through uncommon performances that last only during the moment when they stir admiration. But the kindly act lives with increasing influence in after years. It is the Christly spirit of not for self but for others.

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Luther League of Ohio

Fourth Convention, Canton, June 20, 21

By Rev. C. K. Hunton

THE fourth annual convention of the Luther League of Ohio was held in Trinity Church, Canton, Rev. J. A. Hall, D.D., pastor, June 20 and 21. The attendance was not as large as it should have been, but some may have been prevented from coming by the violent storms which blocked railroad traffic in the central portion of the State.

Trinity Church is a beautiful churchly structure; a spirit of reverence and devotion is fostered by it.

The first session was held on Tuesday afternoon. Addresses were made as follows: "The National Meeting in New York," by Rev. G. H. Schnur; "The Benefits of a United Society," by Mr. Perry O. Getter; "Music and Hymnal," by Rev. J. H. Hedges; "Topics and Leaders," by Mrs. W. B. Carter.

The Local League entertained the delegates with a fine picnic supper at Meyer's Lake, 3½ miles out, a delightful summer resort, and returned to the church in time for the evening session, when an able and exhaustive address was delivered by Rev. C. S. Ernsberger, D.D., on "Lutheran Piety in Its Distinctive Phases."

On Wednesday morning addresses were delivered by Rev. H S. Lawrence on "Training for Worship," and by Prof. D. H. Bauslin, D D., on "Watch Words for Young Lutherans." A committee was appointed to district the State in order to create a greater interest in League work through district conventions. This committee reported at the afternoon session, and by the adoption of the report the Executive Committee is authorized to arrange for a number of conventions at convenient centers throughout the State within the present year. At the afternoon session the Question Box was conducted by Dr. Ort, and all the questions were satisfactorily answered.

Rev. G. H. Schnur spoke on "Literature—especially the Luther League Review and the Luther League Topics."

The treasurer's report was received and adopted. A soprano solo was rendered by Miss Eva Lehman of Canton. Officers for the ensuing year were elected. They are: Pres., Rev. Ambrose E. Renn, Urbana; sec , Miss Lulu Rackle, 719 Summit street, Canton; cor. sec., Rev. Chas. K. Hunton, 45 South Grant avenue, Columbus; treas., Mr. Chas. Matthes, Mansfield.

The last session was held on Wednesday evening, when a scholarly and eloquent address on "Jerome Savonarola" was delivered by the retiring president, Rev. E. K. Bell, D.D. An exceptionally fine violin solo was rendered by Miss Harter of Canton. Aggressive work has been planned for the coming year, and it is to be hoped that synodical differences and other difficultes which have hitherto embarrassed the work of the League and impeded its progress will be overcome at least to some extent.

The next convention will be held in the central, western or southwestern portions of the State, the place and time to be determined by the Executive Committee.

The delegates were entertained by the League and people of Canton in a royal manner, and left for their homes with many pleasant memories of these convention days.

Book Reviews

The First General Conference of Lutherans in America. Proceedings. Essays and Debates. Published conjointly by the Lutheran Publication Society (General Synod) and the General Council Publication Board. Pp. 339. Price $1.50.

Probably all Lutherans know of this conference, held last December in Philadelphia under the sanction and by the direction of the General Synod, the United Synod of the South and the General Council. The participants were selected by a joint committee from the three bodies, who further assigned the subjects. In both of these tasks the committee seems to have acted wisely. We learn from the book in hand that some individuals invited to prepare papers declined. The subjects assigned seem in no instance to have touched matters upon which there is general disagreement between the bodies; this volume then exhibits above all the large extent of practical unanimity which exists. A second conference is now suggested for the earnest discussion in love of actual differences; let it come. The book is valuable historically because of the complete record of the conference given; it is further valuable in presenting the mature thought of many American Lutheran leaders upon many doctrinal and practical subjects. We have not space here to mention the topics discussed, nor is it the place to speak of the significance of such an assemblage and its spirit. Approval or disapproval of any particular essay in the publication rests upon each reader or student.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
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IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. Eilert,
WITH
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S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB.
AS SPECIAL ASSOCIATES,
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Jesus, help us now to be
From all sin and evil free;
We are weak, but Thou art strong,
Save and keep us from all wrong.

The League, like man, is to be built up and developed by growth, not only physical or mental, but a good proportion of both, a broad, noble and full development.

Rapid growth is not always a sure sign of success It is good to remember the old motto, *Festina lente.* The slow, solid, substantial growth is what is needed and desired in all good work. Reforms are not accomplished in a day, but only after years of earnest toil and endeavor is the aim attained.

The missionary spirit seems to have predominated in the recent conventions, both central and State, and it augurs well for our Church that our people, both young and old, are anxious to see and hear the missionaries and learn from them the need of the field. The missionary church is a growing church, and if our religious publications would devote a portion of each issue to information upon this subject the boards would not be compelled to ask so much for money.

Frequently discouragement comes with a falling in numbers or a failure to exceed the standard of a previous week, month or year. We aim at a goal and through some reason over which we may not have control we fail to reach it. We aim to increase the membership of our League, Society or Church, and we fall below the lowest limit which we had fixed in our minds. We become downhearted and feel that there is no use to pursue our work further, but it may be encouraging and cheering to read what a distinguished writer and speaker says: "In knowledge of life it is spiritual rectitude and insight which count; numbers have no significance."

Resting during the summer holiday does not mean laziness, but a turning of one's activities in other directions than those followed at home and in our daily occupations. Much harm has been done by those who in summer forget their Christianity; very much good has been done by those who carried their religion with them. It was remarked not long since by a lady in one of our cities who was summering at the seashore and whose life had been criticised: "Why, we leave our religion at home in the summer." Many Sunday schools and churches in the country have been stirred into life by the attention of summer visitors who have been about their Master's business.

It is a hopeful sign when mission congregations return the money received from the boards within a short time, and those

congregations are to be congratulated who during the past months have been able to pay back the money advanced to them for their start in church building and work.

At one of the recent conventions a speaker styled the Lutherans "niggardly" because many of them are so slow to contribute to the boards, and he related the instance of a congregation where the deacons in counting found a 10 cent piece in the offering. They were so astonished that they thought they must return it to the man who gave it, believing he had made a mistake. They had been accustomed to pennies, not to dimes. It is, however, encouraging and should be a cause of thankfulness that the treasurers are reporting enlarged contributions to the different operations of the Church. Oh, for the day when the people are educated to the feeling of stewardship and are willing—yea, anxious—to give that which they have for the advancement of the Kingdom.

Spiritual culture may be as definite an object of Luther League work as assuming some great financial burden. It is a very definite aim, sure to show itself in many ways. Let it be remembered in the training of the young that raising money is not the only thing in the Church possessing definiteness of aim. Men and means and methods have their just relations and their true proportions in the work for the Master, and the Word of God thoroughly furnishes the man of God to every good work in his calling as Christian worker.

How few children attend the regular church services. The reasons advanced are various. The great and real reason after all is the indifference of the parents. If there is to be any improvement we must look to them for assistance. The prevalent notion that children do not enjoy the church services is a mistaken one. Let the parents regularly bring their children to the house of God, and they will soon discover that they find great pleasure in the services Unfortunately, the trouble lies with the parents who think it too great a "bother" to get the children ready, and too annoying if they are somewhat restless during the service. The importance of the regular attendance of children at the full church services cannot be exaggerated. We wonder why so many young men drift away from church so soon after confirmation. The answer in most cases must be found in the fact that they have never been regular attendants at the services except for a very short time before confirmation. The Sunday-school has been their church. The League members could do a great service to the cause of Christ if they persistently and prayerfully used their influence to bring the younger members of the family, the children, regularly to God's house. The question is so important and far reaching that it is worthy our most earnest consideration.

A Tribute to the Memory of Miss Kate B. Seltzer

"Whatsoever thy hand findeth to do, do it with thy might."

Kate B. Seltzer is dead, but her work, worth, noble character and lovely Christian spirit will live on forever.

An association of but a few years in a work near and dear to the heart demonstrated clearly to the mind of the writer that *she did with her might whatsoever her hand found to do.*

In the work of the Luther League, and more particularly the LUTHER LEAGUE REVIEW, she was one of the best and most earnest supporters. Whether at home, in her own church or away on a vacation it was all the same. Interest was never found wanting. "How can I do more?" seemed to be the burning question with her at all times. She was never wholly satisfied with the fruits of her labors.

My heart goes out to the bereaved parents, to her pastor, to her many friends and associates in her numerous fields of labor. All mourn her loss.

Her sterling worth, ever appreciated during her natural life, will always be remembered and cherished by the business manager of the LUTHER LEAGUE REVIEW.

WASHINGTON, D. C., June 22, 1899.

The Lutheran Cyclopedia,

. . . EDITED BY . . .

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Dean of the Lutheran Theological Seminary, Philadelphia, Pa.,

. . . AND . . .

REV. JOHN A. W. HAAS, B.D.,

With the co-operation of Prof. O. Zöckler, University of Greifswald, and other European scholars and representative scholars from the various synods.

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Our Churches and Institutions

IN SOME OF THE CITIES

New York City

— On Sunday afternoon, July 9, at 4.30 p.m., the corner-stone of the new English Lutheran Church of Our Saviour at 179th street and Audubon avenue, was laid with appropriate services. The pastor, Rev. Wm. Feldmann, was assisted in the ceremonies by Rev. F. H. Knubel, Rev. J. J. Young, D.D., and Rev. G. U. Wenner, D.D., delivered the addresses.

— Another new Lutheran mission congregation has been located at 145th street and Amsterdam avenue, and is to be supported by Immanuel's congregation, Eighty-eighth street and Lexington avenue. Rev. Beckman is to have charge of the mission.

Brooklyn

— Dr. Studebaker, the newly elected pastor of St. Matthew's Church, preached his introductory sermon on June 18. Rev. Mr. Main, the retiring pastor, preached his farewell sermon on the 11th. During the latter's five years' stay with the congregation there was gathered about $45,000, of which $22,000 was for the new church edifice; an indebtedness of $18,000 is all that remains; 231 members were added, a net gain of 155 being made; the present membership is 338; the Sunday-school advanced from 70 to 400; over 3,500 pastoral visits were made.

— The special Easter collection in Bethlehem congregation for the liquidation of the church debt amounted to $500, to which the Ladies' Aid Society added another $500, thus enabling the congregation to pay off $1,000. Rev. W. Kandelhart is the pastor.

— Since April 1 Calvary English Church, Rev. H. E. Clare, pastor, has received into membership forty adults, twenty having joined June 18. The Sunday-school of this nine-months'-old church numbers 240, the Luther League 63, the Men's Social Union 45, and the Ladies' Aid 40. Since the dedication of the church, May 7, the attendance at all the services has increased considerably, the church being crowded Sunday evenings.

Albany

— Rev. William Hull, D.D., formerly pastor at Hudson, N. Y., died on Monday evening, June 19, at his residence in Albany, N. Y., at the age of sixty-nine years.

Jersey City

— Rev. E. W. Fulper, a recent graduate from Gettysburg, is already at work on a fine territory in Jersey City. A Sunday-school will be started at once and services in September.

— Grace Church, Rev. A. H. Holthusen, pastor, Jersey City Heights, was dedicated on June 4 and 5. The edifice is 25 x 50, and seats 150 people.

Philadelphia

— On June 25 St. John's Church, Rev. O. Schroeder, pastor, celebrated its twenty-fifth anniversary.

— An excursion of Lutherans to Forest Park, Chalfont, Berks County, Pa., was held on Saturday, July 8.

Buffalo

— Rev. F. A. Kahler of Trinity Church has received the title of D.D. from Thiel College. Dr. Kahler was recently much surprised to find his study transformed and beautified. It was the occasion of the twenty-fifth anniversary of his entrance upon the ministry, and his people took the liberty of smuggling a rug, an easy chair, a revolving desk chair and an exceptionally fine mahogany roller-top desk into his study.

Syracuse

— Rev. Jeremiah Zimmermann, D.D., has just completed twenty years of service in the ministry at Syracuse, N. Y.

Rochester

— Rev. Karl Betz has been elected pastor of Bethlehem Church of this place.

Baltimore

— The corner-stone of Bethany Church at Violetville was laid recently with impressive ceremonies. Rev. O. Kaiser preached the sermon. Rev. C. Kuehn of St. Paul's Church preached on "The Foundation of the Church."

— The new Board of Deaconesses of the General Synod has elected officers as follows: Pres., Rev. J. J. Young, D.D.; vice-pres., Rev. W. H. Dunbar, D.D.; sec., Rev. F. P. Manhart, D.D.; treas., Mr. F. P. Stieff.

— Dr. Dunbar of St. Mark's has been granted a two months' vacation, which he will spend abroad. He just completed his fifth year as pastor of the congregation.

Pittsburg

— At the Lutheran Convocation on Church Music held last month, the Rev. Dr. Spaeth of Mount Airy Seminary spoke on "What is Church Music?"

— Trinity Mission Chapel, Braddock, Pa., was dedicated on July 9. The chapel completed and furnished will cost about $2,200, of which Synod secures $1,000, $800 have been raised in the community, and it is hoped the balance of $400 will be secured before the dedication.

— On June 25 St. Paul's English Church of Glenwood, a suburb of Pittsburg, was dedicated to the worship of the triune God. The congregation was organized about a year ago by Rev. A. J. Bean, Pittsburg Synod. In November last he became pastor of the mission, and at once began to plan for a church home. A lot was purchased on the corner of Mansion street and Second avenue for $3,500. A neat brick chapel was erected, costing $3,000. The building is complete

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in itself, yet so arranged that it can be thrown open into the main auditorium when built. It is beautifully lighted with chandeliers with Welsbach burners, and will be heated with hot-air furnace. The windows are of cathedral glass, with appropriate designs. The seating is of chairs and settees, sufficient to accommodate 300 people.

Chicago

— The Chicago Lutheran Theological Seminary has received $3,500 from Mrs. Jarecki, to complete a $10,000 fund to be known as the Henry Jarecki fund for help to students. Also $500 from the estate of Miss E. Keppell, $500 from Andrew Shurtz, Esq., and $1,000 from an unknown donor.

— The corner-stone of the new St. Simon's Church was laid on July 9. The cost of the edifice will be $16,000, and will seat 750 people.

— Of the 650 churches in Chicago, 85 are Lutheran. Of these 42 worship in the German language, 15 in the Norwegian, 12 in the Swedish, 10 in the English, and 6 in the Danish.

— The Orphans' Home in Chicago has bought a building large enough to accommodate 100 children.

Trenton

— Grace Church, Rev. U. E. Apple, pastor, is steadily but surely growing. At Whitsuntide six members were received into the church. The Sunday-school is increasing in numbers. The Young People's Society is in a flourishing condition.

Detroit

— The sixth convention of the English Evan. Luth. Synod of Missouri and other States was held in the midst of St. Mark's congregation, Detroit, Mich., Rev. Steffens, pastor, beginning July 5.

— The General Synod's Board of Home Missions has entered upon the establishment of an English congregation at Detroit, Mich. Rev. M. L. Snyder, late of the Susquehanna University, is the missionary in charge.

Washington

— The council of the Memorial Church propose to celebrate the golden jubilee of Dr. J. G. Butler's ministry in Washington, late in the fall, when fifty years of his pastorate have expired.

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is an old and well tried remedy, and for over **Fifty Years** has been used by millions of mothers for their children while **CUTTING TEETH** with perfect success. It soothes the child, softens the gums, reduces inflammation, allays all pain, cures wind colic, is very pleasant to the taste, and is the best remedy for diarrhœa. Sold by druggists in every part of the world.

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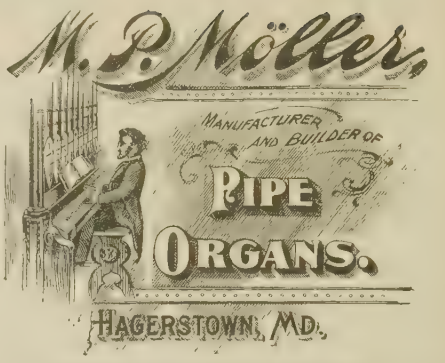

MISCELLANY

— The 108th convention of the New York Ministerium was held in Trinity German Church, Rondout, N. Y., the Rev. A. Schmidtkonz, pastor, June 8-13. About 100 pastors and some 40 delegates were in attendance. The opening sermon was preached by the retiring president, the Rev. A. Richter. Rev. G. C. F. Haas of New York City was elected president for the ensuing term of three years.

— The Lutheran reunion at Pen Mar will be held on Thursday, July 27. Revs. Missionary N. E. Yeiser, C. E. Walter of York, L. M. Zimmerman of Baltimore, and Rev. Professor Singmaster, D.D., of Allentown, will be among the speakers.

— Rev. P. Born, D.D., professor of theology at Selin's Grove, died May 23 in the seventy-ninth year of his age.

— Rev. W. L. Hunton of Wilkes-Barre recently celebrated the tenth anniversary of his ordination. He has received the title of Ph.D. from a Southern university.

— Rev. E. Hughes of Saddle River, N. J., was accidentally killed by an express train near Allendale, N. J., on Decoration Day.

— The Southern Conference of New York and New Jersey Synod met at Glen Gardner, N. J., Rev. A. A. King, pastor, on June 12 to 14. Rev. Dr. Remensnyder preached the opening sermon, and an interesting programme was carried out.

SUMMER OUTINGS.

The Pennsylvania Railroad Company announces the following Personally-Conducted Tours for the Summer and early Autumn of 1899:—

To the North, including Niagara Falls, Toronto, Thousand Islands, the St. Lawrence, Montreal, Quebec, Roberval (Lake St. John), the Saguenay, Au Sable Chasm, Lakes Champlain and George, Saratoga, and a daylight ride through the Highlands of the Hudson, July 22 to August 7. Rate, $125; August 12 to 25, visiting same points as first tour except Roberval and the Saguenay. Rate, $100 for the round trip, from New York, Philadelphia, Baltimore and Washington. Proportionate rates from other points.

Five-day tour to Gettysburg, Luray and Washington September 16. Rate, $25 from New York, $22 from Philadelphia. Proportionate rates from other points.

An eleven-day tour to Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, Richmond and Washington, October 19. Rate, $65 from New York, $63 from Philadelphia. Proportionate rates from other points.

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Luther League

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Pres., Prof., E. D. Busby, - - Moorehead, Minn.
Sec'y Rev. L. S. Mavrick, - - Hatton, N. D.

The Executive Committee of the Luther League of America held a meeting in Trinity Church, Allegheny, Pa., on June 13, and after considering invitations from Minneapolis, Minn., Cincinnati, Ohio, and Canton, Ohio, as places for the holding of the next National Convention, unanimously decided on Cincinnati as the place and the First English Lutheran Church as the church in which the sessions of the convention should be held. The time was left to the selection of a sub-committee who are to confer with a local committee.

NEW YORK STATE

— By resolution of the recent convention of the Luther League of New York State, subscriptions were asked for to liquidate the indebtedness of $400 still remaining on the publication of the Luther League Hymnal. Some of the Leagues have already responded—to wit: St. Peter's, Brooklyn, $5; St. Paul's, Brooklyn, $4; St. Paul's, New York City, $5; Zion's, Syracuse, $5; Bethany, New York City, $4; Grace, New York City, $2. Those who have not yet contributed are requested to make prompt returns so as to wipe out the debt without delay.

New York City

— The Luther League of this city met June 16 at Bethany Church. Mr. Geo. D. Boschen, pres., and Mr. Daniel A. Weigt, vice-pres., resigned their offices, having been elected president and recording secretary respectively of the State League. The delegates elected Mr. Fred. H. Wefer pres., Mr. Henry C. Schnude vice-pres. and Mr. James Geer treas. The delegates from the Luther League in Mount Vernon were in attendance for the first time. The resignation of St. Peter's Young Men's Association from the central organization was formally accepted. Reports were heard from the delegates of the New York State Convention.

— At the annual meeting of the Luther League of St. James', held on June 8, the following were elected officers for the ensuing year: Pres., I. S. Runyon; vice-pres., Charles Brenneman; rec. sec., Miss Lillian Meyer; cor. sec., Miss Emma Kohl; finan. sec. and treas., Miss

Florence E. Fellows. The outlook for a year of effective work is promising.

— The League of Grace Church recently contributed $30 to the church treasury.

— Holy Trinity League are conducting their devotional meetings on Sunday mornings during July and August in place of the session of the Sunday-school.

Brooklyn

— The Brooklyn Central Luther League met at Emanuel's Church on Monday evening, June 26, at 8 o'clock. A very interesting paper on the "State Convention at Cobleskill" was presented.

Buffalo

— The Luther League of the Church of the Atonement has just completed the study of Dr. Fleming Stevenson's "Praying and Working." This book did not seem as interesting as the "Way of Salvation," which was taken up last year, but we feel that precious seeds have been sown and that they will some day bear good fruit. Let us labor earnestly, and God will take care of the results.

Syracuse

— The Luther League of the First Church, Rev. J. Zimmerman, D.D., pastor, have elected the following officers for the ensuing year: Pres., Victor Hurst; vice-pres., Anna King; sec., Minnie Arheidt; treas., Emma Hasselbach.

PENNSYLVANIA

Philadelphia

— The convention of the Philadelphia Central Luther League was held on July 8.

— The Young People's Missionary Society of St. Matthew's Lutheran Church, Philadelphia, Rev. W. M. Baum, D.D., pastor, recently donated an organ to a mission congregation in Nebraska.

— The Luther League of our church at Chester, Rev. I. C. Hoffmann, pastor, held an interesting meeting in June at one of the homes of the members three miles from Chester. Over 100 members were in attendance, having reached the meeting by trolley and carriages. An interesting social and literary meeting was held. The League numbers 140 members.

Reading and Vicinity

— The Reading Central Luther League meets at Hamburg on July 14.

— The Young People's Guild of St. James' will have an outing, especially for the younger Sunday-school people, July 21, at High's Woods.

Blair and Adjacent Counties

— The Luther League of Blair and adjacent counties held their convention at Petersburg, Pa., on June 22, 23, Rev. A. D. Potts, pastor. The first address was made by Dr. Hartman of Altoona, Pa., his theme being, "A Backward Look at the Young People's Movement." He was followed by a brief but feeling talk on the League by Rev. H. M. Heilman. The chief address of Friday morning was by Mr. Ira Wentzell, Bellwood, Pa. It was a thoughtful treatment of the topic, "The Young People and the Church Service." "How to Conduct Young People's Prayer-Meetings" was discussed by Rev. S. Traver. Mr. C. M. Piper, Altoona, presented a well prepared paper on the subject, "The Pastor and the Young People." Rev. Dr. Hartman presented the resolutions, which had a clear ring. There was some very pleasant music and a real good meeting in every way. The officers selected for the ensuing year are as follows: Pres., Rev. H. M. Heilman, Altoona; first vice-pres., Rev. A. D. Potts, Petersburg; second vice-pres., Rev. Isaac Krider, Duncansville; stat. sec., Rev. J. F. Hartman, Altoona; rec. sec., D. Elliott Johnson, Huntingdon; treas., A. B. Foutz, Bellwood; cor. sec., Miss Jean Miller, Tyrone. The next convention will be held at Grafton, Huntingdon County, during the month of October.

— The Y. P. S. C. E. of St. John's Church, Belleville, Pa., Rev. D. Upton Bair, pastor, has paid $10 to the conference missionary, purchased a communion set for about the same amount for one of the mission congregations, and are now raising $10 to be applied on gas plant put into St. John's. The Junior now numbers about forty, and are doing good work.

Centre, Clinton and Union Counties

— The district Luther League held its annual convention at Centre Hall on June 6 and 7. Thirteen societies were represented. The opening session was called to order by Rev. C. B. Gruver. Walter Kerlin, president of the local League, delivered the address of welcome, which was responded to by Mr. B. F. Homan of Oak Hall. Rev. C. B. Gruver of Lock Haven spoke on "Our Heritage" at this session, and on Wednesday evening Rev. Dr. Holloway of Bellefonte spoke on "The Distinctive Doctrines of the Lutheran Church." No place was selected for the next meeting. Officers for the ensuing year were elected as follows: Pres., Clement Dale, Bellefonte; vice-presidents, Rev. Chas. T. Aikens, Pine Grove Mills, and B. F. Homan, Oak Hall; rec. sec., W. M. Kerlin, Centre Hall; cor. sec., Rev. W. M. Spangler, Salona; treas., Miss Sara E. Klose, Mifflinburg. The League numbers thirteen societies with 564 members.

Somerset County League

— The Central Luther League of this district will meet the last week in July. The Executive Committee will arrange for the place of meeting and prepare a programme.

Northwestern Pennsylvania League

— A well attended meeting of the Central Luther League of Northwestern Pennsylvania and Northeastern Ohio was held in Luther Memorial Church, Erie, Pa., June 27-29. The following papers were presented and discussed:

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"Private Prayer," by Mrs. B. G. Gregory of Warren, Pa.; "Family Prayer," by Miss Hilda Birch of Cleveland, Ohio; "The Threefold Aspect of League Life"—"The Devotional," by Miss Emma Bork, Meadville; "The Literary," by Rev. W. E. Frey of Erie, and "The Social," by Miss Bessie Maha, Erie; "The Opportunities of Our Church in the Foreign Field and How to Meet Them," by Rev. Wm. Weicksel, North Lima, Ohio; "League Work," "Personal Work," by Mr. Wm. Eckert, Greenville, Pa.; "Sunday-school Work," by Miss Annie Bach, and "Works of Mercy," by Miss Lena Hartleb, Erie, Pa. The address was delivered by Dr. Geissinger, Pittsburg, Pa. His presentation of his subject, "Why I Believe the Bible to be the Word of God," was most eloquent and scholarly and made a deep impression on the hearers. Two new leagues were added, St. Stephen's and St. Luke's of Erie, Pa. The following officers were elected: Pres., Rev. G. A. Benze, Erie, Pa.; vice-pres., Mr. Wm. Eckert, Greenville, Pa.; rec. sec., Miss Jessie Berst, Erie, Pa.; cor. sec., Miss Zoe Belle Hirt, Erie, Pa.; treas., Mr. Wm. Berst, Erie, Pa. On Thursday evening a reception was tendered to the delegates by the Luther League of Luther Memorial Church. The Central is composed of 16 Leagues and about 1,100 members.

OHIO

— The third convention of the Miami Valley District of the Ohio State Luther League will be held at Lewisburg, Ohio, July 19, 1899, Rev. J. W. Smith, *pastor loci*. For further information address Perry O. Getter, Miamisburg, Ohio.

— On Monday evening, June 19, the Luther League of the First English Church of Columbus, Ohio, gave a reception at the home of Mr. L. A. Frankenberg to the class recently confirmed. The lawn was brilliantly illuminated with incandescent electric lights from Mr. Frankenberg's private plant. Light refreshments were served and a pleasant social evening was passed.

— The Luther League of St. Paul's Church, Rev. C. S. Kohler, pastor, of Lima, Ohio, was organized in April. The officers of the League are Paul J. Gerverding pres., Hannah White vice-pres., Sidney Kohler sec., Carrie Carter, asst. sec., Rosa Tabler treas. Devotional meetings are held every Sunday evening. The League is endeavoring to raise $100 for a memorial in the new stone church the congregation is erecting.

— The sixth annual convention of the Luther League of Joint Synod of Ohio, East, will be held at St. Paul's Church, Rev. A. R. Kuldell, pastor, Allegheny, Pa., August 8, 9 and 10, 1899. An interesting programme has been prepared by the Executive Committee, Revs. W. E. Schramm, O. S. Oglesby, and Miss M. Schuh.

ILLINOIS

Chicago

— The twenty-second quarterly convention of the Luther League of Chicago has by the Convention Committee been set for Tuesday evening, July 25, at Bethel Norwegian Evan. Luth. Church, Humboldt street near Armitage avenue. A special feature of the convention will be the reports from the late State Convention at Rock Island, given by several of the Chicago delegates.

— The Luther League of Trinity Church gave a successful reception to the confirmation class of '99 Wednesday evening, June 21. Addresses were made by the Rev. H. A. Hanson, pastor of the church, and Rev. L. Harrisville of St. Paul's Church. Besides a delightful programme refreshments were also served. The evening had also another significance, as it was the last meeting of the League to be held in the old church building. The property had been sold to another congregation for immediate occupation, and the congregation had decided to occupy temporary quarters till another church edifice is built.

— At the June meeting of the Luther League of the Wicker Park English Church $50 were voted to the church treasury.

— On Wednesday evenings the Luther League of St. Mark's are now enjoying expositions of the Psalms by its pastor, the Rev. Z. M. Corbét. The attendance has been much increased of late, even the older members of the congregation appreciating the treats of the meetings.

— On May 31 a Luther League was organized in St. Matthew's, West Flournoy street and Forty-seventh avenue, Rev. Geo. P. Kabele, pastor. The following officers were elected: Pres., Miss Lucy Hazel; vice-pres., Miss Emma Erichsen; sec., Miss Emma Lange; treas., Miss Grete Hazel.

— The second series of union meetings between Bethlehem Norwegian, Trinity Norwegian and Covenant English Luther Leagues, mentioned in the May number of the REVIEW, were held May 23, May 31 and June 8 in Bethlehem, Trinity and Covenant churches, respectively. The plan of the series was for each League on its respective meeting night to conduct its own meeting, using its own topic as previously appointed, the other two Leagues thereby becoming visitors to the meeting.

— At the recent State Convention (June 2

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and 3 at Rock Island, Ill.) Chicago was represented by twelve out of a total of thirty-one regular delegates.

— The Luther League of Trinity Norwegian Church held its semi-annual business meeting on June 7, and installed the following officers: Mr. Leonard Blix, pres.; Miss Therese Peterson, vice-pres.; Miss Minnie Johnson, rec. sec.; Mr. J. M. Blix, cor. sec.; Miss Hilda E. Olsen, treas.

Fox River Valley League

— The Fox River Valley Luther League of Northern Illinois held its annual convention at Leland, Ill., June 6 and 7. Rev. N. J. Lockrem, Norway, Ill., preached the convention sermon, after which Dr. Gerberding of Chicago gave an address on "Home Missions." The three main subjects of the convention were: Private Worship, Public Worship, and Inner Mission Work —each of these having three sub-topics. On these sub-topics excellent addresses and papers were given by the Revs. J. H. Stenberg, A. C. Barron, N. G. Peterson, C. M. Wesvig, John Helland, Professors L. A. Vigness, C. O. Solberg, Messrs. A. A. Reece and J. Mathieson. Open discussion followed. This convention was an exceptionally good one, both as regards the convention proper as well as the cordial reception and liberal hospitality of the people of Leland. The officers for the ensuing year are: Pres., Rev. J. H. Stenberg, Leland; vice-pres., Rev. H. Höverstad, Elliott; sec., Professor C. L. Vigness, Ottawa; treas., Mr. A. M. Klove, Leland. The next convention will be held in Stavanger, Ill., Rev. Lockrem's charge, in May, 1900.

NORTH DAKOTA

— The second semi-annual convention of the Red River Valley Central Luther League, was held in the United Norwegian Church, Rev. J. A. Ofstedahl, pastor, at Grafton, on July 6 and 7. The following papers were presented and discussed: "Temptations of Young People's Societies," by Mrs. E. J. Hill, St. Thomas, N. D.; "Safeguards of the Luther League," by Miss Josephine Olson, Perley, Minn.; "The Bible in Luther League Work," by Prof. R. R. Bogstad, Moorhead, Minn.; "Lutheran Church Music," by Mrs. H. K. Gebhart, Fargo, N. D.; "The Social Phase of Luther League Work," by Mr. A. R. Lavik, Grafton, N. D.; "A Lutheran Consciousness, How Cultivated," by Rev. Albert Johansen, Northwood, N. D.; "Possibilities of the Young Lutherans of the Red River Valley," by Rev. J. Theo. Bursett, Crookston, Minn.

SOUTH CAROLINA

— The Central Luther League of Newberry, S. C., met at St. Paul's Church, Newberry, on July 8. The opening devotional exercises were conducted by the president. An address of welcome was delivered by Mr. T. B. Epting. The following programme was carried out: "Is the Luther League Worth Its Existence?" Messrs. E. W. Shealy, J. J. Kibler, Revs. J. A. Sligh and G. S. Bearden; "Has the League Benefited the Church?" Prof. S. J. Derrick, Ira Bedenbaugh. Misses Lizzie Dominick and Gertrude Simpson; "The Characteristics of a Good Luther League," Misses Lee Fellers, R. P. Luther, Revs. H. P. Counts and S. T. Hallman. Essay, "Home Mission Field," Misses Freddie Banks, Jessie Summer and Della Bowers. Query Box.

WISCONSIN

— The seventh convention of the Dame Coun-

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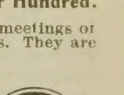

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LUTHER LEAGUE REVIEW,
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ty Central Luther League was held in the First Church, Stoughton, Wis., on May 12, 13 and 14. At the first session, on Friday evening, Rev. T. H. Dahl welcomed the delegates, and the president, Mr. Geo. Thompson, responded. This was followed by a reception tendered by the local League. At the Saturday morning session routine business was transacted, including the election of officers, as follows: Pres., Chas. Johnson of Stoughton; vice-pres., Albert Nickelson of Mt. Horeb; rec. sec., Josephine Juanmen of Madison; cor. sec., Gerhard Jacobson of Madison. The papers presented and addresses delivered at the Saturday and Sunday afternoon sessions included the following: "Training the Newly Confirmed," by Rev. E. O. Loe, Beloit; "The Word of God," Mr. Gauluf Guthonnsen of Stoughton; "Adaptation of Means to Ends," by Mr. L. A. Anderson of Madison, and "Young People in the Church," by Mr. M. C. Olson, general secretary of the Luther League of America.

CHURCH NEWS (Continued).

— The third annual conference of the Danish Evangelical Lutheran Church in America, since the union of the two Lutheran church bodies, was held in Hutchinson, Minn., from June 1 to June 8. The union mentioned was the combining under one name of the "Danish Evangelical Lutheran Church Association in America" and the "Danish Evangelical Lutheran Church of North America." Rev. G. B. Christiansen of Omaha, Neb., president, and Rev. A. L. Soholm, Luck, Wis., vice-president, both elected for three years, have one year more to serve. The conference consisted of 89 voting delegates, but a much greater number took part in the meeting. The conference was a great success. Four candidates were ordained and six congregations were admitted as members. Pastor Harald Jensen of Copenhagen, who has just landed in this country, was also admitted into the synod.

— The Icelandic Lutheran Synod held its annual meeting at Hallson, N. D., beginning June 23.

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The Juniors' League

ADDRESS ALL COMMUNICATIONS INTENDED FOR THIS PAGE TO REV. C. ELVIN HAUPT, GRACE PLACE, LANCASTER, PA.

We often read of the dedication to the Master's use of fine new church buildings with all their apartments and improvements But when a boy or girl, or a whole League of them, is devoted to Christ and stands up for the Church in baptism, or confirmation, what a joy is originated !

Let it never be forgotten that the great purpose, to be kept in view by the League, is the gathering and sheltering of souls for Christ. If it were not so, it could not be a part of the holy Church.

Have you ever noted the various ways in which the term "League" is used. Not only have the men of former days been banded together for commercial improvement, or for the development of political power, but in a number of instances the very life of the Reformation was doubtless saved by those who joined closely in its behalf. Who does not remember the event of April, 1521, in the forest near Eisenach ? Luther returning from Worms, where he had made the bold, brave stand for truth that immortalized him (and which is commemorated in the fine picture on the front page of the REVIEW of June, 1899), was seized by the electors' order and carried by a band of knights and squires to the castle of the Wartburg. There a large part of the New Testament was translated into German. Again, in 1530, after the declaration, at Augsburg, of the great Confession which forms the doctrinal Wartburg of the whole Evangelical Lutheran Church, and of every true and loyal League in its borders, the "Protestant" princes earnestly set themselves to effect a permanent union or alliance against the encroachments of their antagonists. It was a time of utmost danger to the cause of the Church, and it was decided that the perils of the times made it necessary to defend the Church from every foe, even the emperor himself. Electoral Saxony, Hesse, Luneburg, Anhalt, Mansfeld and 11 free cities composed it.

Rome has often taken advantage of the power of united ailiance to oppose the progress of the Church. Socialist leagues, and trusts in business illustrate how strong is the combination of united energy when exerted with some great true purpose in view.

Let our League ever be one that is overflowing with devotion to Christ and His Church.

In the warm summer time while all nature in our latitudes seems to be "ripening," there is a vast world of suggestion to the thoughtful member of the League. Now is the time when in the shops and factories the cunning fingers of the busy workers are arranging the beautiful books and other products which will form the pretty remembrances of "the Christmas trade." And is it not time for us also to do the same kind of work for our Junior Leagues; the duties that are to be carried out, the useful ways that are to follow ?. Perhaps we can do no better during the heated weather than lay our plans for the autumn and the winter now before us. We may do this during our brief outings, when we hie away for a respite of a day, alone or in little companies, to the romantic and charming spots and nooks within easy reach of our own homes, or when we linger restfully within the quiet shelter of our own home, or make some more extended and more distant sojourn amid the vast gorges and valleys of picturesque America, or beyond the seas in historic Europe, or awakening islands of the Caribbean waters.

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